

The SWORD of the LORD

Edited by JOHN R. RICE.

Office of Publication: 124 E. First St., Dixon, Ill. Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism

VOL. IX, NO. 3

JANUARY 17, 1947

One Year, \$2.00; Three Years, \$5.00

Wonderful Saviour

By EVANGELIST JOHN R. RICE, Editor

(Preached at Evansville Rescue Mission, Evansville, Indiana, Sunday morning, December 29, 1946. Mechanically recorded for THE SWORD OF THE LORD.)

We will read in Isaiah, chapter 9, verses 6 and 7—just two verses to start with:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

I want you to notice that Isaiah wrote this down by divine inspiration 740 years before Jesus was born. The Holy Spirit came upon Isaiah and told him to write it down that "unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." So Isaiah wrote it, and by divine inspiration we were told ahead of time about the wonderful Saviour.

I. The Wonderful Saviour's Coming

First, notice His wonderful coming in the first part of verse 6: "Unto us a child is born."

1. And, first of all, about the coming of this wonderful Saviour was the fact that He came as a man.

He came born of a woman; He came in humanity. I know Jesus is the Son of God, and I will talk about that more. But first of all, He came as a man.

I am so glad Jesus knows every heartache and sorrow that we have. We have a perfect High Priest. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). I am glad the Lord Jesus was born of a woman, that He

nursed at a mother's breast. I am glad that He first learned childish talk from the speech of His mother. I am glad He learned to walk as His mother held His little fingers and He staggered along, because Jesus came into this world as a man-child. "Unto us a child is born." Think of God becoming a child!

I think it would be easier for us to understand if the Lord had said to His Son, "You may descend by way of the throne of the Caesars, and with great blowing of trumpets and gathering of the multitudes you may sit for a bit on the throne to judge and rule." No, no! Rather, He was born in a stable. He was born of a virgin girl unknown to the world. Then He grew up and "increased in wisdom and stature, and in favour with God and man" (Luke 2:52). "Unto us a child is born." Wonderful Saviour that could become a man in order to save people! The humanity of Jesus!

2. I want you to notice, second, about His wonderful coming, that He came as God. "Unto us a Son is given."

Before He was born, the Father gave His Son. It was not the beginning when Jesus was born. He had been with the Father before the world began. In John 1:1-3 we are told, "In the beginning was the Word [the word Word there is another name for Christ], and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." But God gave His Son. There is the deity of the Son, the wonderful deity of Christ as well as His wonderful humanity. So when Jesus came, God gave a Son. God did not give one of His Sons. God gave His only begotten Son. In a

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What the Bible Teaches About the Virgin Birth of Christ

CHESTER E. TULGA, Secretary

(Fundamentalist Fellowship of the Northern Baptist Convention, 185 Wabash Ave., Chicago.)

"Now the birth of Jesus Christ was on this wise."—Matt. 1:18.

"Now the birth of Jesus Christ was on this wise" (Matt 1:18). So Matthew introduces his extraordinary story of the nativity. A widespread impression exists, however, that the birth of Jesus Christ was not "on this wise" at all. Some are advising us that actually it was a very commonplace affair. No annunciation preceded it. No miracle was involved in His conception. No angelic choirs sang "Glory to God in the highest." No shepherds sought the manger to wonder and adore. No wise men brought costly presents. Such



Rev. Chester E. Tulga

details are mere imaginative flourishes, our modernist friends declare. Christmas with all its precious values is based upon a myth invented by the friends of Jesus to account for His unique character. The account in Matthew is untrue, they say. The ordinarily accurate historian, Luke the physician, they say, gave place in his gospel to a story of a virgin birth which has no basis in fact. To this extent Matthew and Luke are untrustworthy historians, they insist.

The denial of these events, and the consequent undermining of the trustworthiness of the Scriptures, is to many today an occasion for deep misgivings, especially since this skepticism has infected denominational leadership. Some no longer whisper their denials, but advocate them in print. Great denominational boards and influential theological seminaries decline to affirm the truth of the virgin birth of Christ. Those who affirm



Evangelist Del Fehsenfeld

the truth of the doctrine of the virgin birth and stress its importance, insist that both the trustworthiness of the Scriptures and the deity of Christ are involved in this question. If the gospel writers are untrustworthy concerning the birth of Christ, can they be depended upon in other weighty matters?

Our modernists tell us that the manner of Christ's birth is inessential; that this is an academic question having no vital bearing upon the Christian system of truth. One may believe it or not, they say, without imperiling his salvation or weakening the gospel. They tell us that the essential thing is His life and teachings and not the manner of His birth. But this question cannot be dismissed so lightly. Let us examine it.

I. The Story of the Virgin Birth in Matthew and Luke

Matthew and Luke disclose nothing whatever akin to the stories of miraculous generation of pagan mythology, to which modernists often point. The pagan myths with their shameless glorification of sensual desire could have provoked in the early Christians only abhorrence. The supposed mythological source of the birth narratives of Matthew and Luke cannot be supported outside of the lively imagination of modernist professors and preachers, for there is no basis in fact for this claim.

In the first chapters of Matthew and Luke we are conscious of a different climate—not of myth, but of authentic narration. All the marks of veracity are present here. The restrained character of the stories, the resemblance in minor details, their reserve, the evidence that they are independent accounts of the same happening—

all argue against the modernistic hypothesis of invention. You cannot read Matthew and Luke with an open mind and say honestly that these men wrote what they knew to be untrue, or that they (one of them Luke, the physician) were betrayed into error by fantastic stories of a miraculous birth. Such a story would not have been accepted by men such as Matthew and Luke have demonstrated themselves to be, without serious investigation. To assert otherwise is to ruin the value of their gospels beyond repair. To imagine that myths of the heathen were the inspiration of the birth narratives of Matthew and Luke is absurd.

II. The Story of the Virgin Birth and the Gospel of Mark

1. Mark begins his gospel with the assertion of the divine paternity of Jesus. "The beginning of the gospel of Jesus Christ, the Son of God" (Mark 1:1). When Jesus entered upon His public work, at His baptism, Mark records the words of the voice from Heaven: "Thou art my beloved Son, in whom I am well pleased" (Mark 1:11). Mark also records the statement of the demons: "Thou art the Son of God" (Mark 3:11). Again, he records the voice from Heaven at the transfiguration, saying, "This is my beloved Son: hear him" (Mark 9:7). Not a line in the gospel of Mark detracts from the full New Testament stature of Christ. A modernist can no more believe in the Christ of Mark than he can the Christ of Matthew and Luke for they are one in every sense.

2. Modernists, endeavoring to make the doctrine of the virgin birth of Christ appear irrelevant, (Continued on Page 2)

SAVING FAITH

By EVANGELIST DEL FEHSENFELD

Assistant to the Editor of THE SWORD OF THE LORD

"That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:15-18.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.

No less than three times in four verses of Scripture, Jesus emphasized to Nicodemus (to whom he declared, "Ye must be born again") that the new birth could be experienced and a person consequently saved by faith. In verse 15 Jesus said, "Whosoever believeth in him should not perish, but have eternal life." To "not perish" is tantamount to possessing salvation. To have eternal life is to be saved and born again. In verse 16, Jesus revealed that God gave His only begotten Son that men might believe and gain everlasting life (in His words, "that whosoever believeth in him should not perish, but have everlasting life"). Then, before further emphasizing the necessity of believing to be saved, Jesus stressed the fact that God

actually sent His only Son into the world to save those who would believe. As Peter declared, "The Lord is . . . not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). So Jesus had stated the same truth before Peter preached it, in the words, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

Alas, a rejection of Christ will result in the judging of the rejector by the righteousness of Christ. Thanks be to God, an acceptance of Christ, by faith, will result in the acceptor's receiving eternal life. Thus Jesus stated, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). To believe on the

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When the Fire Fell Again in America

By GEORGE T. B. DAVIS

Million Testaments Campaign

One of the most remarkable revivals in the history of the Christian Church was that which swept over the United States in the middle of the nineteenth century. It was born in prayer, and carried forward through earnest intercessory prayer throughout the nation. The great awakening was known as the "Revival of '57."

Charles G. Finney

The revival meetings conducted by Charles G. Finney before the great awakening of '57 were doubtless the fount and main-spring of that amazing work of grace. Mr. Finney was filled with the Spirit of God and for some two-score years went up and down the United States like a gale from Heaven.

Mr. Finney was a lawyer in the State of New York. Much prayer ascended to the throne for his conversion. Finally he was saved and received a mighty infilling of the Holy Spirit at the time of his conversion. This remarkable outpouring of the Spirit of God upon the young lawyer was doubtless God's call to him to become an evangelist and to preach the gospel with such power as few

men have proclaimed it since the days of the Apostle Paul.

Filled with the Spirit

Mr. Finney, in his autobiography, tells the story of how the Spirit of God came upon him in mighty power. Let me give the narrative in Mr. Finney's own words:

"I rushed into the room back of the front office to pray. There was no fire and no light in the room; nevertheless it appeared to me as if it were perfectly light. As I went in and shut the door after me, it seemed as if I met the Lord Jesus Christ face to face. It seemed to me that I saw him as I would see any other man. He said nothing, but looked at me in such a manner as to break me

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What the Bible Teaches About the Virgin Birth of Christ

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insist that Mark does not mention it. The argument from silence is always a dubious argument. In this case it is not a valid one. Mark never mentions Joseph, which does not mean that he never existed. He is also silent on His natural birth, but that does not prove that He was never born. The argument from silence proves too much when pushed to its logical conclusion.

3. The Christ of Mark is the Christ who performs miracles. He is the Christ whose divine Sonship is attested by supernatural voices. He is the Christ whose very person was transfigured by a supernatural light. He is the Christ who rose bodily from the grave. He is the Christ who asserted that He would return triumphantly to earth again in person, to assume authority over the world and to deal justly with His foes. When the modernist plays off the Christ of Mark against the Christ of Matthew and Luke he is not honest, for he believes no more in that majestic figure in Mark than he does in the miraculous Babe in Matthew and Luke, for the modernist rejects the supernaturalism of the Scriptures in every connection.

The argument from silence breaks down for it lacks the corroboration of a picture of Christ that corresponds with human birth. This is certainly lacking in Mark. There is no evidence whatever that Mark did not believe in the virgin birth and in the face of the rest of the New Testament, it must be presumed that he did until it is disproven. Mark's position is that Jesus is the "Son of God" and the son of Mary. He does not mention Joseph.

III. The Virgin Birth and the Gospel of John

As we open the pages of the Gospel of John, we find ourselves at once in an atmosphere swept by spiritual currents. With one majestic sweep of divine inspiration we are ushered immediately into the mystery of the personality of Jesus. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Was this Word the son of Joseph? Hardly. Notice John's portrait of the Christ.

1. John insists that God and Christ are co-equal and co-existent, one in nature and essence. This cannot be said of any modern substitutes or reconstructions of the modernists. The unitarianized Jesus preached by many denominational figures is not the Word of John 1:1, 14.

2. John refers to Jesus as God's only Son (John 3:16). Here is a statement which by no stretch of the imagination can be applied to the current "Christs" of the modernists. The word "only" separates Him in His relationship to God from every other person. In no place can John be used as a witness against the Christ presented in Matthew and Luke.

3. John records the stupendous claims of Jesus for Himself. He claimed pre-existence when He said, "Before Abraham was, I am" (John 8:58). He claimed equality with God when He said, "I and my Father are one" (John 10:30). Paul sanctioned this claim when he wrote of Christ that He "thought it not robbery to be equal with God" (Phil. 2:6). He claimed the power to lay down His life and power to take it up again (John 10:17, 18). He claimed that He would return in glory to the earth at some future time (John 14:3). To ascribe these things to the unitarianized Jesus of the modernists would be absurd, so the modernists reject these truths also, as did the Jews of His own day.

ernists reject these truths also, as did the Jews of His own day.

The virgin birth of Jesus in the light of these claims seems reasonable. These claims coming from a man born supernaturally of a virgin assume the strongest plausibility. If John believed these things of a man born of human parents, his gospel becomes incredible. The argument from John's supposed silence makes nonsense in this case. The statement of Robert E. Speer is very fitting here: "The New Testament in certain books assert unequivocally the virgin birth of our Lord, and in its other books assumes it or says nothing inconsistent with it." This is a fair statement of the whole matter.

5. John affirmed what the modernists of today deny. He wrote his gospel that men might believe that "Jesus is the Christ, the Son of God" (John 20:31). He does not write as a theorist but as an eye-witness: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew it unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:1-3).

It is one of the ironies of history that John who set forth the deity of Christ as no other New Testament writer, who placed evidence of His deity on every page, who wrote his gospel to set forth His deity, should now be brought forth as a witness against Matthew and Luke and an advocate of a unitarianized Jesus. To place Mark and John in opposition to Matthew and Luke on the flimsy basis of their supposed silence, is to commit an act of exegetical folly and to prove the absence of that scholarship which is the modernist's proudest obsession.

A recent correspondent writes that he prefers the incarnation story of John rather than the birth stories of Matthew and Luke. He would separate the fact of the incarnation from the method of the incarnation and thus adopt a theory of a mythical incarnation more akin to the Greek mystery religions than to the New Testament. John cannot be used as a witness against Matthew and Luke for there is no real contradiction there. For nineteen hundred years the overwhelming majority of the Church has understood the divine Sonship of Jesus as set forth by John to include the virgin birth as narrated by Matthew and Luke.

IV. The Virgin Birth and the Writings of Paul

Again the modernists advance the dubious argument that Paul either did not know the story of the virgin birth of Christ, or if he did, he did not consider it of sufficient importance to mention it. Neither of these two theories will stand inspection. There are several reasons.

1. The relationship between Paul and Luke argues against this theory of Paul's ignorance of the manner of Christ's birth. Modern scholarship concedes that the author of the Acts and of the third gospel is Luke, the fellow-worker and companion of Paul. The book of Acts records his travels with the apostle, and Paul in his epistles (Col. 4:14; Philemon 24; II Tim. 4:11) speaks of Luke. It is incredible that these two fellow-travelers on their long journeys should not have discussed every detail of the birth and life of Christ. Indeed, many scholars claim there is a marked similarity between many statements in Luke and the epistles of Paul, indicating the influence of the one over

the other. It is almost fatal to the modernist's claim that Paul knew nothing of the virgin birth, when we remember his long association with Luke, one of the authors of that record.

2. Paul's doctrine of sin and salvation necessitates a virgin-born Saviour. There is strong presumptive evidence from a study of Paul's doctrine of sin and his teaching concerning the sinlessness of Christ, that the miraculous birth was known to him and was essentially related to his Christology. In Romans 7 he states that the seat of sin is in the flesh, i.e., corrupt human nature, which not being under the law of the Spirit is antagonistic to God. This sin-tainted human nature is universal, for "all have sinned." It is evident that the apostle teaches a universal taint in human nature. It is also clear that this taint is derived through birth by the natural laws of propagation. No human being inheriting human nature by a natural mode of generation can inherit that nature without inheriting with it all that belongs to it. Such is fallen human nature in the epistles of Paul. Only by a supernatural birth could that taint be avoided. Christ's sinlessness, in Paul's thinking, must rest upon a birth that is not the result of natural generation. Consequently, Paul nowhere mentions an earthly father of Jesus. Joseph's only claim to distinction in the entire New Testament is that he was the husband of Mary, and not as the father of Jesus concerning which the New Testament does not bear witness.

3. Paul sets forth clearly the sinlessness of Jesus in relation to His redemptive work. Paul distinctly teaches that this Jesus "made of the seed of David according to the flesh," "made of a woman," was without sin. In II Corinthians 5:21, he is still more explicit when he says, "For he hath made him to be sin for us, who knew no sin." But Paul insists that those who have come into the world through natural generation are sinners by nature and by practice without a single exception. If Paul did not know of the virgin birth, he could hardly have believed in Jesus' sinlessness if He were born of sinning parents. Holding this doctrine of sin as he did, Paul could hardly have conceived of the manner of Christ's birth as being unimportant. Paul was too serious a writer and too logical, not to have seen this irreconcilable discrepancy. Only his knowledge and acceptance of the virgin birth of Christ gives logic to his doctrine of the person and work of Christ.

4. The summary of Paul's position as set forth in the epistles. Paul taught that all mankind without exception sinned in Adam (Rom. 5:12; I Cor. 15:22). Adam was the federal head of the human family, and when he fell the whole human race fell in him. Adam as the natural head of the human race transmitted to his posterity the bias toward sin, and thus contaminated the race (Eph. 2:3). Therefore, Paul reasons, if men are to be saved from their sins there must come One into the race, who, while truly a man, has not descended by natural generation from Adam, and therefore has not inherited Adam's guilt and sinful nature. This One he identifies with the Christ of the gospels. He refers to this One as "the Lord from heaven" (I Cor. 15:45-47). He calls Him God's Son (Rom. 8:3).

The effort to use Paul to weaken the doctrine of the virgin birth of Christ fails, for if Paul did not believe in the virgin birth his theology is a conglomeration of nonsense, and we have no key to it.

When the birth stories of Matthew and Luke are read in the light of the entire New Testament presentation of Jesus, they are not unreasonable, for in Jesus Christ we are dealing with a personality

about which absolutely everything is extraordinary. What would seem incredible by itself, or when affirmed of the average man, commends itself as quite normal with respect to Him. Dr. Reginald Campbell, an ex-modernist, says, "The whole life of Jesus is one long miracle. He Himself is the supreme miracle. Why hastily conclude, then, that in the manner of His birth, there could have been nothing supernatural, nothing differentiating Him from mankind at large?" There is no basis in the New Testament for discarding the virgin birth or treating it as an unimportant doctrine, for it is the cornerstone of the doctrine of the deity of Jesus Christ.

IS THE DOCTRINE OF THE VIRGIN BIRTH IMPORTANT?

The leadership of the Northern Baptist Convention insists that even though the doctrine of the virgin birth of Christ be true, it should not be made a test of religious fellowship. Missions Magazine, (March, 1946), referring to the foreign missions controversy, calls it a needless theological controversy.

Gordon Poteat, a member of the ABFMS Board, writing in Baptist Freedom (Jan. 15, 1945) objects to making belief in the virgin birth of Christ a prerequisite to missionary appointment. The Rev. William Park, Executive Secretary of the Nebraska Baptist Convention, refers to the present doctrinal controversy in the Convention as a division over "non-essentials." (Nebraska Baptist Messenger, June, 1945) The American Baptist Foreign Mission Board expressed this officially when by formal vote they refused to affirm the doctrine of the virgin birth of Christ as prerequisite to missionary appointment (Watchman-Examiner, March, 1946). There is a tendency in the present policies of the leadership of the Northern Baptist Convention to consider belief in the virgin birth irrelevant and to formulate its policies accordingly.

WHAT SAITH THE SCRIPTURES?

1. The reliability and integrity of the Scriptures depend upon the truth of the story and doctrine of the virgin birth, for in the Bible we have the only record of the birth, life and teachings of our Lord.

If the account of the virgin birth is spurious, what guarantee do we have of the trustworthiness of these authors in other matters? Question the authenticity of the birth narratives and you must abandon the doctrine of the final authority of the New Testament in matters of faith and practice. Challenge the authenticity of the stories of the virgin birth and on the same grounds you can challenge the authenticity of the resurrection and other events—as most modernists have done. Those who reject the miracle of the virgin birth sooner or later reject other doctrines just as vital. The integrity of the New Testament depends upon the trustworthiness of the birth narratives.

2. The deity of Christ is related in the Scriptures to the virgin birth. The New Testament writers know nothing of an incarnation of deity apart from the virgin birth. This theological fiction is the invention of modernists and not the teaching of the New Testament writers. If Jesus was not born of a virgin, the Jews were right in saying that "He blasphemed when he being a man made himself God." It is blasphemy and sacrilege when a man born of human parents proclaims himself to be God. To deny the virgin birth is to give just grounds to the Jews for rejecting the claims of Christ. His claim to deity is closely related to the manner of His birth.

If the pre-existence and virgin birth are denied, our Lord is reduced to the level of a religious genius removed but little above Socrates and other sages. It is therefore in the interest of the full New Testament presentation of Christ that we contend for the virgin birth. Jesus is the product of something infinitely higher than mere nature, for He was "conceived of the Holy Ghost, born of the virgin Mary" as the New Testament church believed. To deny the virgin birth is to substitute

tute a fictional Christ for the Christ of the New Testament.

3. The sinlessness of Jesus is related to His virgin birth. The sinlessness of Jesus is a fact proclaimed in the New Testament. Even the bitterest foes of Christianity have been constrained to admit and praise the stainless moral character of Jesus Christ. The whole world has confessed, "We find no fault in Him."

The modernist must either deny His sinlessness or account for His moral perfection. The product is asking to the producer and moral perfection could not characterize the son of Joseph and Mary, imperfect parents. If Joseph and Mary could have produced a sinless son this would have been as great a miracle as the virgin birth. This the modernists know, so they openly deny the virgin birth and directly or indirectly His sinlessness. It is still unpopular to point out the "sins" of Jesus so their unbelief of His sinlessness is often concealed by verbal camouflage.

The sinlessness of Jesus depends upon His virgin birth. You can never satisfactorily explain an absolute sinless being on a purely natural basis, so the modernist must deny both His supernatural birth and His sinlessness. The Christian must accept the story of His virgin birth if he is to accept His sinlessness. To refuse to accept His sinlessness is to lose a Saviour, for a sinning man cannot qualify as the Saviour of the world and the Lord of life.

4. The Saviourhood of Jesus is dependent upon His virgin birth. Two "Christs" are offered to the church today: the mythical "Christ" of the modernists and the Christ of the Scriptures.

Professor Josiah Royce (retired) of Harvard, in "The Problem of Christianity," summarizes for us the Christ who is offered by the modernists as the world's "Saviour." "The modern mind," he thinks, has accepted the historical criticism of the Christian Scriptures, and settled down to the conviction that the story of Jesus is so overlaid with mythological rubbish of one kind or another that no fact about Him can be received as certain. The "modern mind" has also accepted the philosophy of evolution and settled down in the conviction that the whole universe is one organism, and that everything, without exception, must be held to be the product of cosmic growth. The "modern man" consequently, finds himself with a dead Bible in one hand and a live world in the other. Criticism has rejected the written

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Entered as second-class matter at the post office at Dixon, Illinois, under the act of March 3, 1879. Publication office, 124 East First Street, Dixon. Editorial and executive offices, 214 West Wesley Street, Wheaton, Illinois. Re-entry at Dixon, Illinois, as second-class matter pending.

EVANGELIST JOHN A. RICE
P.O. LIT.D.
EDITOR AND PUBLISHER
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Subscription Price \$2.00 one year; \$5.00 three years. Canada and foreign countries, \$2.50 a year.

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light down at His feet. It seemed to me a reality that He stood before me, and I fell down at His feet and poured out my soul to Him. I wept aloud like a child, and made such confessions as I could with my choked utterance. It seemed to me that I bathed His feet with my tears; and yet I had no distinct impression that I touched Him.

"As I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings.

"No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally belled out the unutterable gushings of my heart. These waves came over me, and over me, and over me, one after the other, until I recollect I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more'; yet I had no fear of death."

Mr. Finney began his ministry in the towns and villages in the district where he was living. Then, filled with the Spirit of God, he went on to an everwidening evangelistic ministry both in the United States and in the British Isles.

In Sodom

One of the most remarkable experiences of Mr. Finney's evangelistic work occurred in a district in New York that was so ungodly that it was nicknamed "Sodom." There was only one godly man in the place and they called him "Lot." This man invited Mr. Finney to preach in a school house in the community but said nothing to him about the place being called, "Sodom." When Mr. Finney arrived on the scene the building was filled to overflowing. The evangelist cried to God to give him the message that would make the deepest impression upon the hearts of the people that were present. The Lord, by His Spirit, gave him a strong suggestion that he should speak on the wickedness of Sodom. The evangelist obeyed the leading of the Lord and began to speak. He had not been speaking long until he noticed a strange commotion among the people. He tells of his experience as follows:

"I had not spoken to them more than a quarter of an hour, when at once an awful solemnity seemed to settle down upon them; the congregation began to fall from their seats in every direction, and cried for mercy. If I had had a sword in each hand, I could not have cut them off their seats as fast as they fell. Indeed nearly the whole congregation were either on their knees or prostrate. I should think, in less than two minutes from this first shock that fell upon them. Every one prayed for himself who was able to speak at all.

"Of course I was obliged to stop preaching; for they no longer paid any attention. I saw the old man who had invited me there to preach, sitting about in the middle of the house, and looking around with utter amazement. I raised my voice almost to a scream, to make him hear, and pointing to him said, 'Can't you pray?' He instantly fell upon his knees, and with a stentorian voice poured himself out to God; but he did not at all get the attention of the

people. I then spoke as loudly as I could, and tried to make them attend to me. I said to them, 'You are not in Hell yet; and now let me direct you to Christ.' For a few moments I tried to hold forth the gospel to them; but scarcely any of them paid any attention. My heart was so overflowing with joy at such a scene that I could hardly contain myself. It was with much difficulty that I refrained from shouting and giving glory to God.

"As soon as I could sufficiently control my feelings I turned to a young man who was close to me and was engaged in praying for himself, laid my hand on his shoulder, thus getting his attention, and preached in his ear Jesus. As soon as I got his attention to the cross of Christ, he believed, was calm and quiet for a minute or two and then broke out in praying for others. I then turned to another, and took the same course with him; with the same result; and then another, and another.

"There was too much interest and there were too many wounded souls to dismiss the meeting; and so it was held all night. In the morning there were still those there that could not get away; and they were carried to a private house in the neighborhood, to make room for the school. In the afternoon they sent for me to come down there, as they could not yet break up the meeting."

In Utica, New York

Sometimes the Spirit of God seemed to hover, in a very remarkable manner, over the community where many souls were being convicted and saved. In speaking of his revival meetings at Utica, New York, Mr. Finney says: "Our meetings were crowded every night, and the work went on powerfully. The place became filled with the manifest influence of the Holy Spirit."

A sheriff was converted who boarded at the largest hotel in the place. Mr. Finney said: "That hotel became a centre of spiritual influence, and many were converted there. The stages, as they passed through, stopped at the hotel; and so powerful was the impression in the community that I heard of several cases of persons that just stopped for a meal, or to spend a night, being powerfully convicted and converted before they left the town. Indeed, both in this place and in Rome (N. Y.), it was a common remark that nobody could be in the town, or pass through it, without being aware of the presence of God; that a divine influence seemed to pervade the place, and the whole atmosphere to be instinct with a divine life."

It was during the revival at Utica, New York, that the Spirit of God fell upon the workers of a large factory in a very extraordinary manner. Mr. Finney had conducted a meeting at the school house near the factory. A number of the employees attended the meeting and were deeply impressed. The next morning Mr. Finney went to visit the factory where his brother-in-law was the superintendent. In his autobiography he tells of the remarkable scene that followed:

"The next morning, after breakfast, I went into the factory to look around it. As I went through, I observed there was a good deal of agitation among those who were busy at their looms, and their mules, and other implements of work. On passing through one of the apartments, where a great number of young women were attending to their weaving, I observed a couple of them eyeing me and speaking very earnestly to each other; and I could see that they were a good deal agitated, although they both laughed. I went slowly toward them. They saw me coming and were evidently much excited. One of them was trying to mend a broken thread and I observed that her hands trembled so that she could not mend it. I approached slowly, looking on each side at the machinery as I passed; but ob-

served that this girl grew more and more agitated, and could not proceed with her work. When I came within eight or ten feet of her, I looked solemnly at her. She observed it and was quite overcome, and sunk down and burst into tears. The impression caught almost like powder, and in a few moments nearly all in the room were in tears. This feeling spread through the factory.

"Mr. W—, the owner of the establishment, was present, and seeing the state of things, he said to the superintendent, 'Stop the mill, and let the people attend to religion; for it is more important that our souls should be saved than that this factory run.' The gate was immediately shut down, and the factory; but where should we assemble? The superintendent

suggested that the mule room was large; and, the mules being run up, we could assemble there. We did so, and a more powerful meeting I scarcely ever attended. It went on with great power. The building was large and had many people in it, from the garret to the cellar. The revival went through the mill with astonishing power, and in the course of a few days nearly all in the mill were hopelessly converted."

In Philadelphia

Powerful revival meetings were conducted by Mr. Finney in Philadelphia and nearby cities. Multitudes were saved, and great numbers of Christians were wondrously quickened in the faith. During the meetings in Philadelphia some lumbermen came down to the city from what was called

the "lumber region," extending along the headwaters of the Delaware River. These visitors caught the revival fire and carried it back to the scattered lumbermen in the forests of the "lumber region."

A revival followed that was one of the most unique in the annals of evangelism. Mr. Finney tells how the fire spread among the scattered people living in the forests

(Continued on Page 4)

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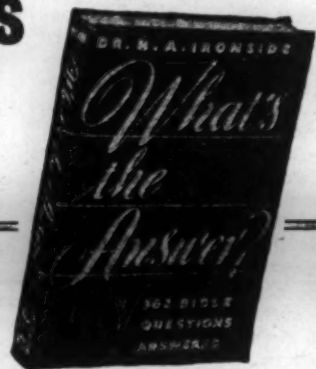
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When the Fire Fell Again In America

(Continued from Page 3)

in that part of Pennsylvania. He said:

"These men that came down with lumber, attended our meetings, and quite a number of them were hopefully converted. They went back into the wilderness and began to pray for the outpouring of the Holy Spirit and to tell the people around them what they had seen in Philadelphia and to exhort them to attend their salvation. Their efforts were immediately blessed, and the revival began to take hold and to spread among those lumbermen. It went on in a most powerful and remarkable manner. It spread to such an extent that in many cases persons would be convicted and converted who had not attended any meetings and who were almost as ignorant as heathen. Men who were getting out lumber, and were living in little shanties alone, or where two or three or more were together, would be seized with such conviction that it would lead them to wander off and inquire what they should do; and they would be converted, and thus the revival spread. There was the greatest simplicity manifested by the converts.

"Later two or three men from this lumber region came there to see me, and to inquire how they could get some ministers to go in there. They said that not less than five thousand people had been converted in that lumber region; that the revival had extended itself along for eighty miles, and there was not a single minister of the gospel there."

Intercessory Prayer

Intercessory prayer was the very center and cornerstone of the revival under Mr. Finney. He said:

"Not only were prayer meetings greatly multiplied and fully attended, not only was there great solemnity in those meetings, but there was a mighty spirit of secret prayer. Christians prayed a great deal—many of them would spend hours in private prayer. It was also the case that two or more would take the promise: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven,' and make some particular person a subject of prayer; and it was wonderful to what an extent they prevailed. Answers to prayer were so manifestly multiplied on every side, that no one could escape the conviction that God was daily and hourly answering prayer."

Finney further said: "If anything occurred to threaten to hurt the work, if there was an appearance of any root of bitterness springing up, or any tendency to fanaticism or disorder, Christians would take the alarm and give themselves to prayer that God would direct and control all things, and it was surprising to see to what extent, and by what means, God would remove obstacles out of the way in answer to prayer."

"Prayer is an essential link in the chain of causes that lead to a revival just as much as truth is. Some have zealously used truth to convert men, and laid very little stress upon prayer. They have preached, and talked, and distributed tracts with great zeal and then wondered why they had so little success. And the reason was that they had forgotten to use the other branch of the means, effectual prayer. They overlooked the fact that truth by itself will never produce the effect, without the Spirit of God, and that the Spirit is given in answer to earnest prayer."

On one occasion Finney went to Rochester, New York, to hold a series of revival meetings. Abel Cleary went to Rochester also, but not to attend the meetings. He rented a room and while Finney preached Abel Cleary prayed. He interceded with God in an agony for souls. The Spirit of God was

poured out mightily upon the city. Practically every lawyer in Rochester was converted.

The climax of the great awakening came in 1857. Noonday prayer meetings were started in New York, Philadelphia and other cities. Then the movement spread with lightning-like rapidity throughout the land. In Philadelphia it is said that three thousand people attended the noonday prayer meetings, and in Chicago some two thousand were in attendance day by day. In one of Mr. Finney's meetings in Boston a man arose and said: "I am from Omaha, in Nebraska. On my journey East I have found a continuous prayer meeting all the way. We call it two thousand miles from Omaha to Boston; and here was a prayer meeting about two thousand miles in extent."

Men of all Classes Reached

The entire country was stirred by these noonday prayer meetings. In his *History of American Revivals* Mr. Beardsley said:

"Men of all classes and conditions attended the services. Capitalists and laborers, manufacturers and artisans, professional men, merchants and clerks, butchers and bakers, men from every walk in life were represented from day to day. Draymen would drive up to the curb stone and securing their teams, would enter the service long enough for the singing of a hymn or a season of prayer, and then be off to their work."

"Reporters were detailed to narrate the progress of the meetings. Startling headlines called the attention of the public to the latest 'Revival News' of the day, and for the time being, criminal trials, politics, casualties, etc., were overshadowed by the remarkable religious interest which had been awakened. At one time the New York dailies published several extras filled with accounts of the progress of the work in various parts of the land."

Rev. John Shearer in his book on *Old Time Revivals* says: "In answer to the Church's united cry, ascending from all parts of the land, the Spirit of God in a very quiet way, and suddenly, throughout the whole extent of the United States, renewed the Church's life, and awakened in the community around it a great thirst for God. When the Church awoke to the full consciousness of the miracle, it found that from east to west, and from north and south, the whole land was alive with daily prayer meetings. And it was in these daily united prayer meetings that the great majority of these conversions, of all ages and classes, took place."

Unusual Manifestations of Power

"The divine fire appeared in the most unlikely quarters. A large number of the aged were gathered in. White-haired penitents knelt with little children at the throne of grace. Whole families of Jews were brought to their Messiah. Deaf mutes were reached by the glad tidings, and though their tongues were still their faces shone that they became effective messengers of the gospel. The most hardened infidels were melted, some being led to Christ by the hand of a little child."

"Nor was the blessing confined to the land. The Spirit of God moved upon the face of the water, and a multitude of seamen saw a great light. It was as if a vast cloud of blessing hovered over the land and sea. And ships, as they drew near the American ports, came within the zone of heavenly influence. Ship after ship arrived with the same tale of sudden conviction and conversion. It was wonderful beyond words! In one ship a captain and the entire crew of thirty men found Christ out at sea and entered the harbor rejoicing."

"The North Carolina—a battleship of the United States Navy—lay in the harbor of New York. Her complement was about a thousand men. Amongst these were four Christians who discovered their spiritual kinship and

The Associate Editor's Engagements

The associate editor, Evangelist Robert J. Wells, will conduct a series of one-night evangelistic services, January 19-31 in the major cities of the State of Virginia under the auspices of the National Laymen's Evangelistic Association.

February 8 Dr. Wells will be

agreed to meet for prayer. They were permitted to use a very retired part of the ship, on a deck far below the water line. Here, then, they gathered one evening. They were only four men, but they were a united band. They represented three denominations, one being an Episcopalian, another a Presbyterian, while two were Baptists.

"As they knelt in the dim light of a tiny lamp, the Spirit of God suddenly filled their hearts with such joy of salvation that they burst into song. The strange sweet strain rose to the decks above, and there created great astonishment. Their ungodly shipmates came running down. They came to mock, but the mighty power of God had been liberated by rejoicing faith. It gripped them, and in one moment their derisive laugh was changed into the cry of penitent sinners! Great fellows, giants in stature, and many of them giants in sin, were literally smitten down, and knelt humbly beside the four like little children."

"A most gracious work straightway began in the depths of the great ship. Night after night the prayer meeting was held, and conversions took place daily. Soon they had to send ashore for help, and ministers joyfully came out to assist. A large number were added to the various churches, and the battleship became a veritable House of God! The North Carolina was a receiving ship, from which men were constantly drafted to other ships."

"The converts of the revival were scattered throughout the navy. A revival convert is a burning brand. The holy fire spread rapidly from ship to ship. Wherever the converts went they started a prayer meeting and became a soul-winning band. Thus ship after ship left the harbor of New York for foreign seas, each carrying its band of rejoicing converts, and the fire of God was borne to the ends of the earth."

500,000 Conversions

Dr. Beardsley in his *History of American Revivals* speaks of the numerical results of the revival of 1857: "For a period of six to eight weeks, when the revival was at its height, it was estimated that fifty thousand persons were converted weekly throughout the country, and as the revival lasted for more than a year, it becomes evident that the sum total of conversions reach a figure that was enormous. Conservative judges have placed the number of converts, in this great spiritual awakening, at five hundred thousand."

As we marvel at these glorious results, let us not fail to remember that they came to pass in response to a great volume of intercessory prayer!

This is the second in a series of articles taken from the book, *WHEN THE FIRE FELL*, by George T. B. Davis and presented to the readers of *THE SWORD OF THE LORD* by the kind permission of the author.

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the speaker for the Milwaukee, Wisconsin, Youth for Christ Rally.

February 9-23 Evangelist Wells will be in The First Brethren Church, Dayton, Ohio, where Rev. Orville A. Lorenz is the pastor.

City-wide campaigns are being planned for the immediate future in New Castle and Warren, Pennsylvania; Hornell, New York; and Mansfield, Ohio. Complete information about the dates for these campaigns will be published in a week or so, but we want our readers to remember these campaigns in prayer.

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Wonderful Saviour

(Continued from Page 1)

certain sense Jesus is the Son of God as nobody else is God's son. Dr. Reveal, you are God's child, but not in the same sense as the eternal, the only begotten Son of God, Christ. So, then, here is the wonderful Saviour who came as God's own Son in human form. Oh, God gave a son!

There is John 3:16 back in Isaiah 9:6, isn't it! There is John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That is what Isaiah is telling us. This wonderful coming of a wonderful Saviour included His deity as well as His humanity.

3. This wonderful Saviour must have all preeminence, all power.

Notice next the Scripture says: "And the government shall be upon his shoulder." This wonderful coming, then, was of One who is humanity, One who is God and One who is going to take over the rulership of the whole earth and of the heavens and of the universe.

We ought to take the shoes off our feet when we come to think about the Saviour, for God has planned that everything shall be in His hands. Do not think you can ignore Jesus Christ and get away with it! Jesus said in John 5:20-23: "For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which has sent him."

I want you to notice that the Father says, in effect, "I tell My Son everything. Everything I do, He can do. As the Father can raise the dead, the Son can raise the dead. Instead of judging things Myself, I turn it all over to My Son, Jesus."

Somebody says, "Well, there will be a great judgment day when everybody comes to face God." Do you know the God you will have to face? It will be this Jesus Christ! On that great white judgment throne will sit, not the Father who is Spirit, but the visible Son of God, Jesus with a man's body, Jesus with marks in His hands, Jesus with a scar in His side, Jesus with the nailprints in His feet; the Lord Jesus that they saw when He was raised from the dead, the Lord Jesus in whose hands and side, they felt the scars! I say that to Jesus God has committed all judgment. This wonderful, wonderful coming of a wonderful Saviour! Oh, His humanity, and His deity, and His all-inclusiveness!

Paul saw this and had it written down by divine inspiration. Colossians 1:15 says, "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." He is the One who created all things. He is the One who is going to rule over all. He is the One who holds everything together. The Father said, "Jesus Christ has to be everything. Jesus Christ is going to run everything." "The government shall be upon his shoulder." That is what Isaiah wrote down 740 years before Jesus came, in Isaiah 9:6.

Let us read further in the first chapter of Colossians: "And he is before all things, and by him all things consist." Jesus was the first-born of the Father. He was before anything was created, and everything that was created, Jesus did it. When God said in Genesis, "Let us make man," He was saying to His Son, "Go ahead. You know what I want and I leave it up to You to do it." So the Son created

everything that was created. Now do you know why the moon goes right around the earth every twenty-eight days and never flies off in space? Jesus Christ does that, for in Him "all things consist." In Jesus Christ everything holds together. Do you know why the earth goes around the sun—that sun is ninety-two million miles away—in its regular course every 365 days? Jesus Christ holds the solar system together. You can set a top to spinning and it will spin and run down. The earth does not. But if you had Jesus to hold the top and keep it spinning, it would keep on spinning. Well, Jesus keeps spinning the earth and Jesus keeps running the universe.

Do you know why you did not die last night? Do you know why you kept on breathing? Jesus Christ kept you breathing. "By him all things consist." "The government shall be upon His shoulder." All things shall be put into His hands—all knowledge, all power, all wisdom, all judgment, all rulership. Everything, the Father says, is going to be in His hands. So the Father said before Jesus was ever born, "The government shall be upon his shoulder." Many a father who builds a big business and then has a son to come on, says, "Oh, won't it be wonderful when I can turn my business over to my son and he will make it go!" And so the heavenly Father said, "I will turn everything over to Jesus Christ, My Son." "The government shall be upon his shoulder."

"And he is the head of the body, the church," Colossians 1:18 says, "who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell." In everything Jesus has to be first, for He is the fullness of the Godhead bodily. He is God in human form.

In Philippians 2:9-11 the same doctrine is taught. There the Scripture says, "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow. . . . They do not now, but they will! Some people curse and swear now. They never mention the name of God except in blasphemy and cursing; but there will come a time when every knee will bow, some trembling and weeping, some begging to die, some begging the rocks and the mountains to fall on them. But every knee is going to bow. Everybody in Hell is going to see Jesus and bow to Him one of these days. Everybody in Heaven will be so glad to bend the knee to Jesus Christ.

" . . . of things in heaven, and things in earth, and things under the earth," the Scripture says. Can you see the glad time when everybody in Heaven bows the knee to Jesus Christ and praises Him and everybody in Hell has to bow the knee, too—everybody in the world bows the knee to Jesus Christ? That time is coming. The government shall be upon His shoulder.

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Isn't this a wonderful coming of a wonderful Saviour—a child is born and a Son is given, and the government shall be upon His shoulder.

II. The Wonderful Names of the Saviour

Now, second, I want you to notice the wonderful names of our wonderful Lord.

1. "And his name shall be called Wonderful."

It is a name above every name. Look through the song books and you will find that many of the song writers were led by the Spirit and so they were much wiser than some of the theologians. Anybody moved by the Spirit of God to write a good song just has to brag on Jesus! Jesus, the very thought of Thee

With sweetness fills my breast, says the song writer. A chorus says,

I think He is wonderful,
In His love so free;

I think He is wonderful,
But I wonder what He thinks
of me.

Wonderful name He bears,

Wonderful crown He wears,
Wonderful blessings His triumphs
afford;

Wonderful Calvary; wonderful
grace for me,
Wonderful love of my wonderful
Lord!

Wonderful here means miraculous. Everything about Jesus was a miracle. Don't you ever say Jesus is a good man. He is not; He is more than that. Somebody came and said, "Good Master [That is like saying, "Good preacher," "good rabbi," or "good teacher"], what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God" (Matt. 19: 16, 17). Jesus was saying, "If you do not admit that I am God, do not call me good. You cannot praise Me unless you admit I am God incarnate; that I am God come in human form." He is the miracle Saviour, born by a miracle, conceived in the womb of a virgin without any human father. The way He lived was a miracle. The fact that He never sinned was a miracle. You could not say that you have done that. Nobody who ever lived could honestly say it except Jesus. He is the miracle One. He was miraculously raised from the dead, the firstborn of every creature and the first fruits of the resurrection. Everything about Him is wonderful in the sense that it is full of miracles!

People ought to come to God with awe. That is the reason that we, in the Lord's Prayer, pray, "Our Father which art in heaven, Hallowed be thy name." O God, before I say anything or ask anything, let my heart be reverent before Thee.

"Holy, holy, holy is what the angels sing."

His name shall be full of awe. His name shall be full of wonder. Everything about Him is miraculous, is supernatural, is great.

I will tell you the curse I think

Statement From Dr. Bob Jones

FOUNDER OF BOB JONES COLLEGE, CLEVELAND, TENN.

It was rather late in the year 1946 before our orthodox, Christian friends knew that Bob Jones College was planning to expand into a great Christian university at Greenville, South Carolina. Many of our friends make up their minds in the early part of the year about how much they are going to contribute during the year to the Lord's work. So our earnest appeal to some of you got in rather late in 1946. But this appeal will not be too late in 1947.

We do not feel that Bob Jones College is entitled to all the money Christian people give to the Lord's work. We do, however, feel that on the basis of the work the college is doing and because of the Christian influence of the school in many parts of the world and because of the aggressive, evangelistic, orthodox testimony which the institution is giving in this day of moral looseness and great spiritual chaos that the institution is entitled to a share in the contributions which God's people make to His work. We are, therefore, without apology making our appeal to the orthodox Christians to help us carry the burden in 1947.

Remember, Bob Jones College is a corporation not for profit. It does not belong to anyone. It belongs to God. Remember, we are training young people to become orthodox Christian leaders. These young people come from all the states and we have thirty-two this year from foreign countries.

Last year eleven of our graduating class were trained in our school for the foreign mission field. Bob Jones College is not just orthodox. It is aggressively evangelistic. Students go out from the school not just orthodox, educated, and cultured. They go out with a passion for souls. The institution is not only orthodox in its statement of creed; it is also definitely and aggressively spiritual. On the opening night of this school year, 1946-47, there were scores of young people who came to the Lord Jesus Christ for the first time and scores of others who were restored to Christian fellowship. As far as we know, every one of the almost 1,900 students who were matriculated the first semester went home for the Christmas holidays having a real Christian experience.

If you believe in the type of work Bob Jones College is doing and if you have any of God's money, we would like to have some of this money in 1947; and we need it as early in the year as possible. We promise you we will not waste any money you invest in our university building program. Every penny you send will be spent carefully and prayerfully.

So please help us and do it as quickly as possible. Remember, you can help us in the three following ways:

First: You can pray for us.

Second: You can make some financial contribution.

Third: You can ask your friends to help us.

BOB JONES

—Adv.

is on the churches today. I will tell you the curse I think is on the preachers today and much of our preaching—God help us poor preachers! I will tell you the curse that I think is on a lot of the Sunday School teachers. It is that there is no awe in our attitude toward Christ; there is no glory in it; there is no wonder in it; there is no hallelujah in it. God said, "His name shall be call-

ed Wonderful." I would rather have a Salvation Army group out on the street corner beating a drum and blowing their horns as loudly as they can with some jingle, some kind of a jazz tune that has been turned over to Christian words, but somebody with praises in their hearts and tears running down their faces, getting drunkards made sober and harlots made

(Continued on Page 6)

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By DR. JOHN R. RICE

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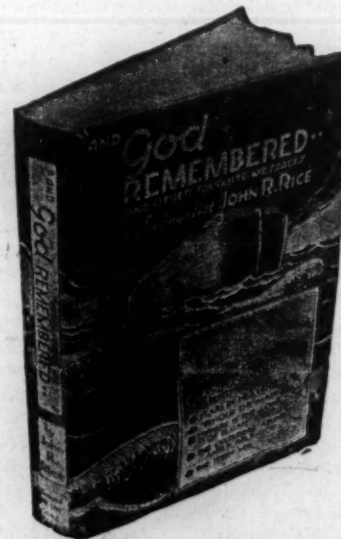
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Wonderful Saviour

(Continued from Page 5)

pure and infidels made into saints of God—I would rather have that, I do not care how crude it is; if it has some glory in it and some wonder in it, I would rather have it than the most pious service in a big cathedral or a big, nice church with no shout, with no praise, no tears, no glory. God forgive us! Let's get back the fire! "His name shall be called Wonderful."

So many Christians have Christ-mas without any praise. I am a poor example, but I went around for days exalted. I wanted to talk about this Scripture on Christmas Day to my loved ones, my own family, while they ate or worked or played. Instead of eating Christmas dinner and enjoying the fellowship, I felt all the day long that I wanted to sing about the wonderful Saviour. Wonderful! "His name shall be called Wonderful."

Is there any wonder in your heart today? Do you have this glow in your heart today? That is what Jesus is—"His name shall be called Wonderful."

Now notice further: "His name shall be called 'Counsellor.'"

Jesus has all the knowledge of God. Did I not read to you in John, chapter 5, where the Scripture says that the Father tells the Son everything He will do? The Father tells His Son all about it. Jesus knows everything, so He is the wisdom of God. Some people think the gospel is foolishness, but no, Christ is "the wisdom of God and the power of God"; and so He is the mighty Counsellor. That is one of His names.

Do you have trouble? Tell it to Jesus.

Are you weary, are you heavy hearted?

Tell it to Jesus, tell it to Jesus.

That is the thing to do—tell it to Jesus. He is the One who can solve your problems. He is the One who can bring light in the darkness. He will show you the way out. His name is Counsellor. "His name shall be called Wonderful, Counsellor." Why don't you say, "He is going to be my boss, my advisor, my lawyer, my assistant; He will take care of the problems?"

3. Jesus is "the Mighty God." His name shall be called Wonderful, Counsellor, The mighty God. "Now," you say, "who is he talking about?" I am talking about Jesus.

"Aren't you talking about God the Father?"

No, I am talking about God the Son. Jesus is the mighty God exactly like the Father is the mighty God.

"Well," you say, "do you mean that Jesus Himself is God?"

That is right. Jesus is as much God as the Father is God. His name is so called.

A modernist heard me preach in Brooklyn, New York, and wrote me. He said, "I like your preaching. I think the churches are dead; they sure need to be revived. But there are some of us men who just can't believe in the virgin birth and the inspiration of the Bible like you do; and you were so coarse and unchristian in your attitude. You condemn us. Why don't you just have the message of Jesus?"

I wrote back, "Yes, and I'm going to condemn you some more. This is the message of Jesus. Jesus said, 'I and my Father are one.' Isn't that deity? Isn't that the message of Jesus? Do you want the message of Jesus? It is, 'Ye must be born again.' Jesus said, 'If ye believe not that I am he, ye shall die in your sins and whither I go ye cannot come.' You cannot be a Christian without believing that Jesus Christ is God. He is all He claimed to be—the virgin born, immaculate Son of God, one with the Father. He is the mighty God. That is a wonderful name, isn't it?"

You do not come to a weak Saviour when you come to Jesus. Do you need your prayers answered? Some people say, "Now do not pray to Jesus. You ought to pray to the Father in Jesus' name." But the Father and the

Son understand each other so well that either One can attend to the other's business. You need never be embarrassed to come and say, "Lord Jesus, help me"; for He knows all about it. He has all the wisdom and He has all the power. He is mighty God. When He was here in the flesh people came and knelt to Him and prayed to Him, and I like to do it today. There is not a word in the Bible against your praying to Jesus. Jesus Himself is mighty God. That is His name. Why don't we give Him a chance to act like God and expect Him to work the miracles of God and answer prayer like God? That is His name, "the mighty God."

4. Jesus is "the everlasting Father."

"His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father."

"Now I know you are not talking about Jesus. You must be talking about His Father," somebody may say. No, Jesus' name, too, is "the everlasting Father." "Well," you say, "how can Jesus be the Son and be Father, too?"

Well, in the first place, He said, "I and my Father are one." If anybody comes to the Father, Jesus said, "that is all right. I will meet you at the door. I do everything for my Father and I can take His place about anything." Jesus is the Father the same as His Father is the Father. You say you can't understand that? Well, I am not surprised. What you cannot understand would make a pretty big book when you get to talking about Jesus Christ, eternity and the infinite things of God! You do not have to understand it, but Jesus said, "I and my Father are one." So He says, "I can call Myself the Father, too."

Another reason for calling Jesus "the everlasting Father" is that He is the creator. Suppose I write a book and then say, "Dr. Reveal, I would like for you to have a copy of this book. I am the daddy of this book." By that I simply mean that I made it. Jesus said, "I am the father of all things. I created them; I created everything." So He is "the everlasting Father."

Another thing: He is from the beginning. He is "the Ancient of Days," as mentioned in the book of Daniel. He is the eternal One. So it is right to call Him Father. In the South we sometimes call a good old colored man, "Uncle" because of his age. Or, if it is a beloved colored woman, we sometimes say "Auntie," a mark of respect. Well, you can call Jesus the everlasting Father, because He is everlasting and the creator of all things. That is the reason why when John saw Him, as the Scripture in the book of Revelation tells us, he said his hair and his beard were as white as snow. You see, the dear Saviour is the ancient One. So He could say that He was "the everlasting Father."

He walked down a road one day and a woman stooped behind Him and touched the hem of His garment. Twelve years she had been sick and could not be healed, though she had tried all the doctors. God bless the good Christian doctors, but doctors cannot make people well. Only God can do the real healing. He heals with doctors sometimes and He heals without, however he may choose. But Jesus turned to this sick woman and said, "Daughter, be of good comfort."

"Daughter?"

"Yes."

"Do you mean this old woman? Did you call her daughter?"

Jesus says, "Yes. I made her. I am the everlasting Father. I can call her daughter."

5. Another wonderful name of Jesus is "Prince of Peace."

"His name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace."

This old world is not going to enjoy real peace until we have Jesus Christ as a world ruler, literally. Do you know what we need? Germany knew it. They missed the boat, but they knew what the world needed. They said,

"We need in Germany one man. We need one man to have charge and run everything, and run it right."

Hitler said, "All right, I'm your man." And so they made Hitler dictator. But he was not the right dictator.

Do you know what they need over in Russia? They said, "We have so much poverty and confusion, we need one man."

Stalin said, "I'm your man." But that bank robber, that murderer, could not make peace. He is not the right ruler.

Do you know what we need in America? We need a dictator. Who is it going to be? Listen! This world needs a dictator, but it can be no one but Jesus Christ if we are to have peace. Everybody else is sinful, weak and selfish. They will bring trouble instead of help. They will bring war instead of peace. They will bring sin instead of righteousness. But Jesus Christ is the Prince of Peace.

Christ is the Prince of Peace for you, too.

People have Christmas and sing, "Peace on earth, good will to men," and yet they get drunk, and some are ready to get a divorce just as soon as court opens after Christmas! You can have Christmas and not have any peace if you leave Christ out of Christmas. Isn't it foolish to have a Christmas at all, to celebrate the birthday of Jesus and have everything else but no Jesus, no "Prince of Peace"? That is foolish and wicked, isn't it? St. Augustine, that great Catholic Father, doctor of Hippo, said,

Our hearts, O God, are restless Until they find their rest in Thee.

You will never have any true peace in your heart until you have Jesus.

A building contractor stood in the door of our big brick tabernacle in Dallas, Texas, and I talked with him about his soul. I said, "You need Jesus. Nothing else can satisfy."

He said, "Preacher, that must be what is wrong with me."

I asked, "What is wrong?"

"I have a good business. All through the depression I have had calls for all the houses I could build. Not only that, but I have a good car. I own my own home, I have a good wife who loves me. I ought to be happy. I have a nine-year-old boy, and I wouldn't trade him for anybody's kid. He is the nicest kid you ever saw. I have everything. But all the time I have an unrest in my soul and I didn't know what was wrong. It must be what you say."

"That is right," I said. "You may have everything else, but nothing can ever give you real peace but Jesus Christ." He is "the Prince of Peace!"

There is more in the next verse. I cannot talk about that now, but I wonder if His name is wonderful to you. It isn't unless you love Him. It isn't unless you would let Him come into your heart and be your own Saviour. His name cannot be all these to you: "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" unless you will let Jesus come in today and be your own Saviour.

I was at the Y. M. C. A. for a class of boys and men this morning with Dr. Coleman. We had a good time, and a good many of those boys stood up to say that they would take Christ as Saviour, and make a holy vow that in 1947 they were going to be on the side of the Lord, and live for Him. I wonder if a lot of you would not say, "Yes sir, this last Sunday of the old year, this last Sunday of the old year with its mistakes and sorrows and troubles and blessings and joys, I am going to have Jesus. I will not let this Christmas season go by without the angel's song in my heart and without the joy that came when the babe was laid in a manger in Bethlehem and the shepherds came and saw Him and the light from Heaven shined and the wise men brought their gifts. I'm not going to miss Christmas. I'm going to have Jesus in my heart. And in the new year I am going to have peace all the time. I will have Jesus." Well, if you will open your heart's door and trust Him, He will come

Saving Faith

(Continued from Page 1)

Lord Jesus Christ is to pass from death unto life. To believe on the Lord Jesus Christ is to have immediately eternal life. To believe on the Lord Jesus Christ is to be born again. To be born again is to be qualified for the kingdom of God and ready for Heaven. Nicodemus had been told all of that, in these first eighteen verses of John 3.

John the Baptist, the forerunner of Christ, the voice crying in the wilderness, declared that anyone who was to be saved had to believe on the Lord Jesus Christ. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him," he said in John 3:36. To believe on the Son is to exercise faith in Christ.

All the scriptures quoted thus far are passages that definitely coincide with Paul's declaration in Romans 10:9, 10. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Make no mistake about it; the Lord was telling Nicodemus that he needed to believe with his heart to be born again. Make no error about it; John the Baptist was declaring that men need to believe with the heart to be saved. Head belief is not enough. "The devils also believe, and tremble" (James 2:19). Believing with the heart is faith. Believing with the heart is trust. Believing with the heart is dependence upon. Believing with the heart is exercising SAVING FAITH. Saving faith is of God and is granted to all that are willing to be saved.

Consider then, SAVING FAITH. What is faith? "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Faith has been defined as inclusive of three things: (1) Knowledge (which is mental), (2) Belief (which is mental acceptance) and (3) Trust (which is ac-

ceptance of the will and emotions) or a dependence upon that knowledge and the acceptance of the same for the benefit to be derived.

in today. Don't you want to let Him come in?

Accept This Wonderful

Saviour as Your Own

Today!

Is the wonder of Jesus only theory with you? Have you never tried Him as your own dear Saviour? Have you never trusted Him to come in and make your life happy and successful and save your soul from eternal ruin? If you have not been converted, have not been saved, then it is only because you never trusted Jesus to come in and save you. Will you do that today?

Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." This moment you can come to Him by honestly turning your heart from sin and depending upon Christ to save you. I beg you to do it today.

First, turn your heart to the Lord and tell Him so, depending on Him for forgiveness and salvation. Then sign the statement below, please copy it in a letter and mail to me if you will. I shall rejoice with you in your new found Saviour and send you a letter of encouragement and counsel.

Evangelist John R. Rice, Editor THE SWORD OF THE LORD 214 W. Wesley Street Wheaton, Illinois

Dear Brother Rice: I have read your sermon, Wonderful Saviour and I know that the Lord Jesus wants to be my Saviour, too. I acknowledge that I have been a poor, lost sinner. But here and now I honestly turn my heart from my sin, I call on Christ to save me today and I trust Him just now to forgive me and save me. With all my heart I confess Him as my Saviour and set out to live for Him.

Signed

Address

Date

ceptance of the will and emotions) or a dependence upon that knowledge and the acceptance of the same for the benefit to be derived.

1. Faith Is Knowledge

Jesus once said, "And ye shall know the truth, and the truth shall make you free" (John 8:32). If men are to believe on the Lord Jesus Christ to be saved, they must know about Him; hence the necessity of preaching and teaching the gospel. Hence, also, we have the necessity of personal witnessing of Christ. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14). (That is, a preacher or teacher, or witness). People must be told about Jesus. When they are told, then they know; they have a mental knowledge of that which they have been told. What should they be told about Jesus? Paul told the church at Corinth about the gospel. Paul did it, no doubt, because he believed the gospel alone sufficient to save. Jesus had said, you remember, "Repent ye, and believe the gospel" (Mark 1:15). Paul declared the gospel to be "the power of God unto salvation to every one that BELIEVETH" (Rom. 1:16). Note again the word "BELIEVE." Therefore Paul gave the gospel and Paul defined the gospel to the Corinthians as his deliverance, his message, to them. "Moreover, brethren, I declare unto you the gospel... By which also ye are saved... how that Christ died for our sins according to the scriptures: And that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:1-4).

Thus, to believe on the Lord Jesus Christ, a person must be told about Christ. The complete gospel he needs to believe is: "Christ died for our sins... he was buried, and... he rose again the third day." The person believing on the Lord Jesus Christ may not know the depth of these words, but he will believe them and stake his eternal soul's welfare on the fact of those truths. Failure to know is resultant in failure to believe. How many, many people today do not know about Christ! Oh, may we tell the gospel story that they may hear and know, and then come to believe on the Lord Jesus Christ and be saved.

But to know is only one portion of faith, as one has explained it. The devils know about Christ. They declared His personality often and were rebuked when they testified regarding Him. Make no mistake, they do know about Jesus. "I know thee who thou art, the Holy One of God," a demon said to him in Mark 1:24. It is one thing to know about, and still another thing to know. Before I was married, my wife knew about me. After we were married she came to know me. She alone knows the depth of those words. I know about President Truman. I do not know him, however. Many of you I know about. I cannot say I know you. We must KNOW Christ or we will be eternally lost. We can only know about Him, not truly know Him, unless we are willing to continue the progressive steps in saving faith. "And this is life eternal, that they

(Continued on Page 7)

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What the Bible Teaches About the Virgin Birth of Christ

(Continued from Page 2)

story of the virgin birth, and philosophy has rejected the possibility of it. The problem for the "modern mind" is to save Christianity in such a situation. Professor Royce suggests the way in which this is to be done.

The fundamental fallacy, according to him, upon which the apologists and expositors have been working for the past eighteen hundred years is that Jesus originated Christianity. The position of many modernists of our times is exactly the reverse of this historic proposition, namely, that Christianity originated Jesus. The established conclusions of the "modern mind," Royce says, prove that we have heretofore been putting the effect for the cause, and the cause for the effect. He declares that Jesus is not the creator of an ideal Christianity, but Christianity is the creator of an ideal Jesus. This subjective, ideal Jesus has been amended and modified by the Christian community to suit the needs of persons and periods. The Christian ministry of today, Professor Royce thinks, is more and more reversing its traditional self by preaching a subjective, idealistic, mystical Jesus who is imminent in the Christian organism. As "Moses" was but a name under which Israel organized its laws and customs, so "Jesus" is but a name under which the Christian community all down the ages has been growing its subjective Jesus, which absolves it from the necessity of defending the Scriptural Jesus or the Jesus as set forth by the New Scriptures. This "ersatz" Jesus, compounded of a pious mingling of Bible facts and modernistic speculation, is the current Saviour offered by theological liberals, whether they call themselves modernists or liberals. This sort of a Saviour naturally does not require a virgin birth, but souls who rest upon this "Saviour" for salvation will find themselves eternally disillusioned.

The Christ of the Scriptures requires the doctrine of the virgin birth to validate His claims to be an atoning Saviour. Paul, in his magnificent epistle to the Romans, sets forth the truth that man is a sinner by nature and by decision, that he is under the curse of the broken law of God which is death. He insists that there must come into the race one who is sinless and therefore not under the curse of the law, who will bear the curse of the law in His own death, that dying in the place of the condemned sinner He becomes the Saviour of those who by faith accept this death as their substitute. He states flatly that Jesus Christ is the Saviour of men on this basis. The Saviour of the New Testament is a sinless Saviour (perfectly acceptable to a holy God in consequence), dying in man's place on the cross. Therefore, we insist that this Saviour must be the virgin-born son of Mary for a man born of sinning parents could not possess the qualifications demanded by the holiness of God to atone for sinning man. The atonement of Christ is the basis of His Saviourhood and necessitates the virgin birth.

5. The resurrection of Christ is dependent upon his virgin birth. Near the claims of the Christ: "I lay down my life, that I might take it again." "I have power to lay it down, and I have power to take it up again" (John 10:17, 18). The effect of this remarkable statement was to cause the Jews

to say, "He hath a devil." In all reverence, if Jesus was born of human beings, the Jews were justified in ridiculing a claim as absurd as that. They were more honest than their so-called Christian successors, who, by "scientific" criticism eliminate it or by an exegetical hocus-pocus make Jesus say what He never said. Others face the problem and say that He was suffering from that delusion of grandeur commonly experienced by religious enthusiasts.

Accepting the accounts of Matthew and Luke and others, these words do not appear incredible. But if Jesus is a human being, born of natural generation, then the modernists, as they do, are right in rejecting the physical resurrection of Jesus. Scarcely a denier of the virgin birth will affirm the physical resurrection of Jesus from the grave. Discard the story of the virgin birth and sooner or later you will discard the Biblical story of the resurrection. This is the history of modernistic theology.

Dr. J. Gresham Machen in his monumental book, "The Virgin Birth," says on this point: "Men who reject the virgin birth scarcely ever hold a really Christian view of Christ. Conceivably, indeed, a man might reject this miracle and yet accept other miracles that the New Testament contains; conceivably a man might hold Jesus to be a supernatural Person and yet reject the gospel story about the manner of His entrance into this world. But it would perhaps be difficult to find a single New Testament student of any prominence who holds to such a view today. In the overwhelming majority of cases those who reject the virgin birth reject the whole supernatural view of Christ."

6. The return of Jesus to earth is bound up with the doctrine of the virgin birth. The naturalistic world-view of the modernist that prevents him from accepting the Biblical accounts of the virgin birth, also force him to reject any theory of the physical return of Jesus to earth that will set aside the established order of things.

In respect to the virgin birth, they know that no human being can make any such promises as Jesus made, for he could not possibly fulfill them. Since they regard Jesus as a human being, born of natural generation, they logically reject the whole of His teachings concerning His personal return to earth. If the stories of the virgin birth are untrue, as the modernists assert, then of course His claims concerning a physical return to earth are absurd.

However, if Jesus is the "only begotten Son of God" and not the son of Joseph, then His announcements of His return to earth have a different value entirely. If He existed on an equality with the Father before His incarnation as the Scriptures assert, then, of course, it is easily possible for Him to come to the world again. A virgin-born Jesus can easily be a returning Jesus. A human Jesus born of earthly parents must be rejected as an unbalanced religious enthusiast when He claims that He will return from the other world to judge this one righteousness.

SUMMARY AND CONCLUSION

1. Matthew and Luke state specifically that Jesus was God manifest in the flesh, born of Mary but conceived by the Holy Ghost.

2. Mark begins his story with the assertion of the divine paternity of Jesus. He is the miracle-working Son of God, attested from Heaven, rising physically from the grave and promising a glorious return. He mentions no earthly

might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

Faith Is Belief

The second step is belief. To know will involve an acceptance or rejection of the known facts of the thing or person. In the matter of Christ, we may know about His death, burial and resurrection and His purpose to save, but we may not believe the facts declared, if we choose to reject them. Our minds are ours. We do not have to be influenced unless we choose to be. So if we choose, we may be as one I met some time ago who said, "I don't believe all this bunk about the atonement that Christ supposedly made for my sins. I think Buddha or Confucius or Mohammed were as efficacious as Christ." If that is your belief, then you are lost, as hopelessly lost as that doctor, even though you too may be a member of a church and a leader in the church choir, as he was. Paul said, "That if thou . . . shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). There are no "ifs" and "ands" about it. Christ was and is the world's only Redeemer. Facts apart from the Bible, reveal that He died, was buried, and arose, as the Bible declares He did. History reveals Him to be THE ONLY ONE WHO EVER DID. He is the Son of God. He died for your sins. He arose from the grave for your sins. Unless you know it and believe it with your mind, you will never permit your heart to put a complete dependence and trust of your eternal soul's welfare on Christ. Then, you may know and mentally believe the facts about Christ's atonement, but you will go to Hell as do the demons and the Devil unless you TRUST all to Jesus. Yes, you must stake all on Him.

Faith Is Trust

Don't forget it: the devils be-

lieve all the facts stated above about Christ. The devils know that Jesus came forth from Heaven, conceived of the Holy Ghost in the womb of Mary. They know that Jesus lived a perfect life. They know and mentally believe that Jesus was crucified and buried and rose again. They know and mentally believe Him to be the Son of God. Yet they are not saved. Why? There is no trust in Christ. There is no dependence upon Christ. There is positively no saving faith apart from knowledge, belief, and then, trust. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

Thus after we know about Jesus, then believe with our minds the facts, we may, if we choose, exercise our wills to direct our emotions and all to trust Christ. When a person believes on the Lord Jesus Christ with all his heart, it involves his mind, his will, and his emotions. All three are directed to the Lord, and yielded to the Lord. Gladly does the person who wants to be saved surrender everything to Jesus. "I surrender all" is the attitude of heart, mind, body and soul. Wherever that occurs, God for Christ's sake redeems, regenerates, reconciles and resurrects that sinner to everlasting life. That is the new birth.

3. John begins his gospel with the Christ who existed with God before the creation of the world, equal with God and one with God. This One was made flesh and dwelt among us (John 1:14). He distinguishes Jesus as the "only begotten Son of God." He presents Him as indisputably the Son of God in a unique sense, thus fitting into the framework of Matthew, Mark and Luke.

4. Paul sets forth Jesus as the pre-existent One who was equal with the Father, becoming man in such a way as to avoid the racial involvement in sin, born of woman

(Continued on Page 8)

Saving Faith

(Continued from Page 6)

self known in saving power.

Examples of Saving Faith in the Bible

Good examples of saving faith in the Scriptures are numerous. There is the instance of the woman with an issue of blood. She had suffered twelve years. Doctors couldn't help her. She had heard of Christ; she knew of Christ. She evidently believed what she heard. She sought Him out to touch His garment. "If I may touch but his clothes, I shall be whole" (Mark 5:28). She proceeded according to what she knew and believed, and trusted the Christ whose garments she touched. "And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague" (Mark 5:29). She could not have explained how it happened, except to relate what she had known and believed and trusted. That is all any poor sinner, saved by grace, can say to explain God's matchless grace to regenerate poor sinful sinners. It is God's business to heal. It is the sinner's business to be willing to be healed. It is God's business to save. It is the sinner's business to be willing to be saved. If you are lost, God will save you when you are willing for the saving. That means anytime, anywhere.

There is still another example of faith. What saving faith this man—the centurion—manifested! So great was his faith that Christ said of it, "I have not found so great faith, no, not in Israel" (Matt. 8:10). The man we read about here knew about Jesus. He believed what he knew about Jesus. He was a man of power. The centurion was interested in the healing of his servant. Thank God for his concern for another. May more of us manifest the same concern for the lost about us! May our faith rise to the same proportions that the centurion's faith did. The result will be a healing. The centurion asked of Jesus, "Speak the word only, and my servant shall be healed" (Matt. 8:8). Jesus commended the man for the manifestation of such triumphant faith, saying, "Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour" (Matt. 8:13).

If today you will say, "Lord save me or I perish," and mean it, then today the Lord will save you. Dear friend, if you know that Christ wants to save you, if you are ready for Him to save you, if you believe with your mind that He will save you—then, if you are ready to stake it all on Christ as you cry, "Lord, save me or I perish,"—HE WILL SAVE YOU AS YOU SPEAK IT. Cry it out to Him now. Don't delay. Tomorrow may be too late. Right where you are, settle it now. "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."



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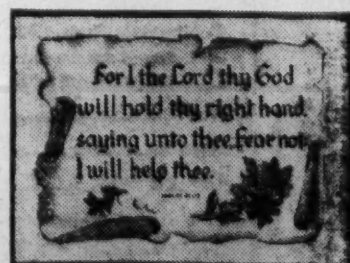
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What the Bible Teaches About the Virgin Birth of Christ

(Continued from Page 7)

under the law to redeem, returning in great power to judge the world. This is not the Christ of the modernist.

5. The trustworthiness of the New Testament consequently depends upon the accounts of the virgin birth for they assert the paternity of God and the maternity of Mary and no other view is set forth.

6. The deity of Christ depends upon the virgin birth, because he was not the Son of God in the New Testament sense if he were born of human parents. Men who call themselves God are rightly regarded as mountebanks and charlatans. If Jesus is the very Son of God in the New Testament sense He is entitled to be worshipped. If He is not, then worship of Jesus is idolatry as Harry Emerson Fosdick and others assert.

7. The sinlessness of Jesus depends upon the virgin birth for if He was born of human parents He was a sinner as all human experience proves without a single exception. His sinlessness cannot be accounted for apart from a supernatural birth. To deny both, as many modernists do, is to lose Him as Saviour and Lord.

8. The atonement of Jesus and consequently His Saviourhood rests upon the fact of the virgin birth, for one sinner cannot die effectively for another's salvation, for no man guilty of sins can die for another's sins. He dies for his own. No sinner can be the Saviour of the world. A sinning

Jesus born of sinning parents, the victim of delusions of grandeur, cannot qualify as a Saviour. The abandonment of the virgin birth leads logically to the abandonment of the Saviourhood of Jesus, or to a denial of inherited sin.

9. The resurrection of Jesus. It is not a coincidence that modernists have rejected the Biblical teaching concerning the resurrection of Jesus for if Jesus was not the virgin-born Son of God as the Scriptures assert, then the biblical account of His resurrection is positively incredible. If the birth narratives can be rejected on the flimsy grounds offered by "scientific" criticism, then the resurrection narratives can be disposed of by the same method. The fact that so many eye-witnesses saw the resurrected Christ does not dismay the determined modernist. The resurrection of Christ is bound up with the manner of His birth. Men who abandon the doctrine of the virgin birth sooner or later abandon the biblical teachings concerning His resurrection. The need for a unique entrance and exit hang together.

10. The hope of His return to earth rests ultimately on His supernatural birth, for if He was born of human beings, His promise to return is a promise which no human being can fulfill. The modernist, rejecting the supernatural birth of Jesus, also rejects His promise to return, for they are indeed bound up together.

To abandon the fact or the relevance of the virgin birth of Christ is to abandon the trustworthiness of the Scriptures; to

With the Evangelists Reports From America's Outstanding Soul Winners

Evangelist Wunneburger in Amarillo, Texas

Evangelist Louis Wunneburger has just concluded a good meeting with the blessings of the Lord on his ministry. He writes:

"The last engagement that I have had for this season was with the San Jacinto Baptist Church, Amarillo, Texas. God blessed us with a gracious visitation of His presence. There were fourteen

substitute a fictional Christ for the historic Christ; to reduce the cardinal doctrines of the New Testament to meaninglessness; to destroy the "faith of our fathers." This we must not do.

(Additional copies of this article may be obtained from the Fundamental Fellowship of the Northern Baptist Convention, 185 N. Wabash Avenue, Chicago 1, Illinois.)

who publicly surrendered for special service either as a missionary or for the gospel ministry. There were forty-six saved and baptized and there were seventeen additions by letter. Oh, the power and presence of the Holy Spirit was evident and wonderful!"

Evangelist Wirth in United Brethren Church

Evangelist F. A. Wirth writes: "We just closed a meeting in United Brethren Church, Wayland, Iowa. The church is located two miles west of Wayland on a gravel road. God gave us a real revival with about twenty-one accepting Christ as Saviour. Many more came forward to reconsecrate their lives to Him. Brother Lint, the pastor, is a fine young man and needs your prayers. He is go-

ing to school and pastoring this church."

Evangelist Wagner in Maroa, Illinois

Dr. F. H. Head of Maroa, Illinois, was by The Sword of the Lord office and reported a happy revival campaign in the Christian church of which he is pastor, in which Evangelist Eddie Wagner recently did the preaching.

Dr. Head reports that God really gave a gracious revival. Many, many Christians rededicated their lives to Christ's service and many were saved.

We are especially pleased to hear that Brother Wagner's preaching was strong Bible preaching in the power of the Holy Spirit. The pastor and church at Maroa feel that any church that wants a revival campaign with plain preaching, stressing reconsecration and spiritual unity of Christians and the conviction and conversion of sinners would do well to carefully consider Brother Eddie Wagner. Brother Wagner's address is 321 N. Clark Street, Wichita, Kansas.

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The Apostle Paul called the Corinthian Christians babies because they had never grown to manhood in their spiritual lives, and still had to have milk. He would have fed them on meat, but they were still milk Christians. Babies are nice as babies, but they must grow up to be men and women; this is true spiritually as well as physically. How is your physical stature? Determine to be a meat-Christian. Let these books help you to feed on the real meat of the Word and show you the riches of the Bible.

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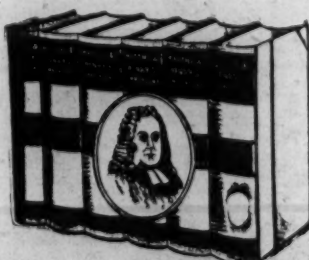
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